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A
SERMON

Preached in the
Cathedral Church
OF
BRISTOL,
JUNE xxi. MDCLXXXV.
Before His GRACE
HENRY
DUKE of *BEAUFORT*,
His MAJESTIE's Lord Lieutenant
for that City and County.

By *RIC. THOMPSON* D. D. Dean of *Bristol*,
and Chaplain in Ordinary to his late Majesty.

L O N D O N,
Printed for *Luke Meredith*, at the *King's Head* at
the West End of *S^t Paul's* Church-yard, 1685.

2 R M O N

Preached in the

90

BRISTOL

WILLIAM DE ANNE

Before His GRACE

MARKET

DUKE of BEDFORD

and Chaplain in Ordinary to His Imperial Majesty the Emperor of Austria.

and Chaplain in Ordinary to His Majesty.

the West End of St. Paul, Minnesota, in 1882.

the West End of St. Paul, Chicago, 1882.

To His Grace

HENRY

Duke of *BEAUFORT*, Mar-
quess and Earl of *Worcester*, Ba-
ron *Herbert of Chepstow*, *Ragland*,
and *Gower*; Lord President and
Lord Lieutenant of *Wales*, and the
Marches; Lord Lieutenant of the
Counties of *Gloucester*, *Hereford*, and
Monmouth, and of the City and
County of *Bristol*; Lord Warden
of His Majesty's Forest of *Dean*, and
Constable of the Castle of *St Bri-
vells*, Knight of the most Noble Or-
der of the *Garter*, Gentleman of His
Majesty's Bed-Chamber, and one
of His Majesty's most Honourable
Privy Council.

May it please Your GRACE,

I Was far from making the same
Estimate of this Discourse which
A 2 was

The Epistle

was put upon it by the Generality of Your Grace's Souldiers, who heard it preach'd. But since Your Grace hath had the Charity to think it worthy Theirs and other Peoples Reading, I am resolv'd not to dispute Your Grace's Great Judgment: and so, do most readily submit it to the Press; regardless of other mens Censures, whilst Your Grace is pleas'd to look on it as a Dutiful and well-meant Performance.

Henceforward if any ask, What is in this Discourse that should move Your Grace to Order its being thus publick? I answer, It was design'd to promote Loyalty; the same Loyalty which now stands the Top and Comble of Your Grace's most Illustrious Titles and Characters, which render'd You all along a Great Favourite

Dedicatory.

vourite of our late deceased Sovereign, and makes You most Dear unto his present Majesty; which prevail'd with Your Grace in the very worst of Times to assert his Majestie's Interests in Contempt of all Your Own, in defiance of the Excluding Bill, and all the Trayterous Votes and Designs of the Associated Commoners who promoted it. In short, which brought Your Grace now down to Bristol, by Your Vigilance and Resolution to secure this City for his Majestie's Service, at a Time, when the Mock-King of Lyme had assured his Adherents, That this City was most certainly his own.

But Your Grace hath so effectually succeeded in Your Undertaking, that the Daring Rebels had only so much

The Epistle

much Courage as to look upon the City at four Miles distance, and wish it theirs. The only Assault which they made upon Your Grace was a Volly of Lyes; (For having scarce laid it, they raised their Siege, with many bitter Cursings and Execrations of Your Wife Conduct, at Midnight cowardly running away.)

No wonder then that All honest and Loyal hearts within this City are now blessing God for Your Grace, and celebrating Your deserved Praises, as the only visible Means under Him, that hath secur'd to them their Estates, their Liberties, and their very Lives.

As for my self, the remembrance of my own Escape shall always live
fresh

Dedicatory.

*fresh in my mind, and I shall not fail
to owne it to Your Grace upon all
Occasions, as becometh,*

May it please Your Grace,

Your Grace's most Humble, and

most obliged Servant,

Richard Thompson.

TITUS iii. v. 1.

Put them in mind to be subject to Principalities and Powers, to obey Magistrates, and to be ready to every Good Work.

THESE Words are *part* of those Instructions which St. Paul gave to Titus, touching those Matters of Doctrine, which he would have him *vigorously* to insist on, in his Course of Preaching among the people of Crete: They enjoin a *peaceable* and *submissive* behaviour in all Christians towards the Government, under which they live. Government being so great a Blessing to Mankind, that without it the World would be no better than a *savage* Wilderness, and an Habitation of *Wolves* and *Tygers* in humane shape, rending and devouring one another.

Wherefore Christ, when he came into the World, though he resolved to set up a New Religion

ligion in it, and knew that the *present Powers* would *Oppose* and *Persecute* the *Professors* of it to *Death*; yet did he take care withal, to counsel his *Disciples* and *Followers* patiently to *suffer* their utmost *rage* and *cruelty*, rather than there should be any *violent* Alterations made in the *Kingdoms* of the *Earth*, upon the very score of his *Religion*.

He would not have Princes turn'd out of their *Temporal* Jurisdictions, nor the *Sword* wrested out of their *Hands*, in order to the *Establishment* of his *Own* Throne; neither would he, that his *Kingdom* should go up with the *Noises* of *Axes* and *Hammers*.

If the *Rulers* of the *World* would *keep up* their *old* Religion, and *oppose* his, he would not have *Fire* to come down from *Heaven* to consume them, nor *Fire* from *Hell* to blow them up; but that all that were his *Servants* indeed, should *overcome* with *Patience* and *Meekness*, and *shine* in the *whiteness* of *Innocency*, and not look *dreadful* with *Garments* roll'd in *Blood*: And therefore he hath given it in *charge* to all the *Ministers* of his *Gospel*, To put all the *Professors* of his *Religion* in mind To be *subject* to *Principlities* and *Powers*, to obey *Magistrates*, and to be ready to every *Good Work*.

In which words Two things are observable.

I. What

I. What the *Duty* of all Christians is, who live under *Government*, viz. To be *subject*, &c.

II. What the *Duty* of all the Ministers of *Christ's Gospel* is, viz. To put the people in mind to be so.

I shall only be able to speak to the First of these at this time, viz. The *Duty* that God hath bound upon all Christians that live under *Government*, viz. To be *subject* to those *Principalities and Powers* under which they live.

Where my work will be to shew Two things:

1. Wherein the *Practise* of this *Duty* doth consist. 2. The *Extent* of it.

1. I shall shew wherein the *Practise* of this *Duty* of *Subjection* doth consist.

Now the *Practise* of this *Duty* of *Subjection* consists in *Three* things.

First, In paying an *Active Obedience* to all our Prince's *Just* Commands.

Secondly, In *suffering* patiently, in case they should *oppress* and *punish* us for not observing even their *Unlawful* Commands.

Thirdly, In *honoring* the *Persons* of the *Princes* under whom we live.

First, This *Duty of Subjection*, it requires we should give an *Active Obedience* unto all our Prince's just Commands; i. e. We are to own their Authority in all things that are not sinful for us to do. For in such cases, we may not satisfy our selves that we are ready to undergo the penalties of Laws. For, the Design of the Law, is to have Men Obey, not to have them Punished. And Men ought in those cases to be subject, not only for Wrath, but also for Conscience sake: i. e. for the Lord Christ's sake, by whom our Consciences are obliged.

It is said of *Aristippus*, That being asked what he had benefited by *Philosophy*, he Answered, To live uprightly and justly, although there were no Laws to compel, or Gods to punish him. And if an Heathen Man, acted by the meer Light of Nature, could do so much, much more should Christian Men do, considering that they live under a much higher, and a more Noble, and Advantageous Institution. Christian Men should hold themselves obliged to observe in their Actions, all the ends and designs of the Christian Laws, and comply with them; and not think themselves blameless, by coming up only to the Letter of them. For he whose Obedience reaches no higher, observes the Law only for Wrath's sake, and to save himself in an whole Skin.

Skin. For, he would break the *Letter* as well as the *Intention*, if he could save himself *harmless*. Such a Man doth *not* Obey for *Conscience sake*. And it is against all the *Laws* of *Christ* for *Christian Men* to *study* only how to find out *flawes* in their *Prince's Laws*, and to satisfy them only *so far* as those words in *rigor* do require. But they should hold themselves obliged to do all that in them lyeth to answer the *full design* and *intention* of them. Nor,

Secondly, Doth our *Duty* require, That *Christian Men* do the *Commands* of their *Princes* where they are *Just*, but also, That they should *suffer patiently* under them, in case they should *oppress* them; and they should *not resist* them, even although they *punish* them for *not observing* their *sinful Commands*. Indeed, in case their *Commands* are *sinful*, they may *suspend* their *Active Obedience*, but it must be *certain* that they are so, before they *refuse doing* them. And they are *then only so*, when they *require* what *God hath forbidden*; as *Nebuchadnezzor*, when he required the *Three Children* to *fall down and Worship the molten Image*, that he had set up: or when they *forbid* what *God hath required*; as when *Darius* made a *Law*, That *no Petition should be made for Thirty Days together, unto any God, but to himself only*.

In

In which cases we are to Obey God rather than Man. And then, indeed, it is thank-worthy, if a Man for Conscience sake towards God, endure Grief, suffering wrongfully. For even hereunto were we called; because Christ also suffered for us, leaving us an Example that we should follow his steps; who when he was reviled, reviled not again; when he suffer'd he threatned not, but committed himself to him that Judgeth Righteously. And yet,

Thirdly, Whether the Obedience which Christian Men pay to their Princes be *Active*, or *Passive* only, the *Doctrine* thereof doth most expressly require, That Christians should at all times and places, pay all due Honor to the persons of those Sovereign Princes they live under: And that they should treat them as having a Character of the Divinity set upon them; because both their Persons are Sacred, and the Scripture it self calls them Mortal Gods.

Now the Practice of this Duty will be indifferently well secured by observing these Negatives. Not to deprave the King's Government by loud Murmurings, by Libels, or other Seditious Discourses to alienate their Subjects hearts. For, as Subjects may not touch their Princes with a Violent Hand, so neither may they smite them with a Virulent Tongue. No, nor take delight in

in those that Discourse *licenciously* of *Them*; or their *Affairs*. To Honor the Person of the King obligeth us in *no* sort to *intrench* upon his Royal *Prerogative*, nor to *meddle* in any thing that *speaks* and *constitutes* him *King*; for these things are against his *Honor* and to the *Diminution* of his *Crown*. We must not so much as *blazon* his *personal* Infirmities, if we *knew* any that he had; and least of all think that God hath put it in our power to say to his King, *What dost thou?* But every one ought with profound *Modesty* and *Humility*, to behave himself towards him, and to speak *Unpleasing Truths* with greatest *Distance* and *Fear*, when they are called to it: For *Kings* are *not* to be put to *Shame*. A Man must have a *special* and *particular* Commission from God, by an *extraordinary Revelation*, before he can reprove a *King*. And *such* Commission *no* Man *now* can *pretend* unto.

Indeed, in the *Great Emergencies* of the *State*, his Subjects, when *he calls* them together for *that purpose*, may with all *Humility* and *Submission*, Address to him, and in the *meekest* manner, represent what they take to be the *evil* Consequences of things: But *Remonstrance*, and *Up-roar*, and *Tumult*, are *contrary* to the *Majesty* of a *King*, before whom all things ought to be *calm* and *serene*.

And

And then as to the *Affirmative* part of this *Duty of Christian Obedience*, to *Honor the King*, requires, That his Subjects should not only *speake* him *fair*, but *do* him *good*; *bleſſing* him, and *praying* for him, and *rendring* him *Tribute*. And even when they *ſo* do, if they would approve themſelves *followers* of *Chriſt*, and *ſpeake* in the *language* of the *Holy Spirit*, they may not ſay, they *give* the King *this*, or they *give* the King *that*: For, all that Subjects poſſeſs, is *not* their *own*; *God* hath *one* part due to him, and *Cæſar* hath *another*; and when they *pay* them, they do but *render* them their *due*. Nor, hath the King only a *ſhare* in their *Eſtates*, but their very *Lives* alſo are *his*. And ſo it is become their *Duty* to *Fight* for their Prince's *Safety*. And whoever doth not, upon *Occaſion*, Honor his Prince on *this manner*, he cannot be ſaid truly to *fear* *God*: For *theſe* are *all* alike *branches* of that *Duty*, which the *Gospel* doth require, when it would have us *Submit* for *Conſcience ſake*, and for the *Lord's ſake*. I come now to conſider in the

2d. Place, the *Extent* of this *Obligation*, both in reſpect of the *Obedience it ſelf*, as to the *Matter* of it, and of the *Persons*, to *whom*, and the *Time*, how long this *Precept* is of force.

First,

First, In respect of the *Obedience it self*, it is so *Universal*, that it's not *limited* by the *usual* limits of *Mens Actions* consider'd in their *single capacity*; not by *Scandal*; not by a *Scrupulous Conscience*; no, nor by any *Antecedent* or *Subsequent Vow*.

First, *Obedience* and *Subjection* to the *King*, is not *limited* by *Cases of Scandal*. Indeed, such is the *strictness* of the *Christian Religion*, That it will not allow a *Man* in a *single capacity*, to exercise his *just Liberty* in *some Actions*, whereby a *weak Brother* may be *offended*. And there may be an *Obligation* of *Charity* that may bind this *Duty* upon a *Man* in his *private Capacity*. But if the *Prince* require *such* a *Man's Obedience*, in *such* or *such* matters of *Practice*, as are *lawful* to be done, and other *private* persons shall *pretend* themselves *offended* thereby, and so incline to fall into *Sin*; *Why*, here, *notwithstanding* this, we are *bound* to *obey* our *Prince*: Because the *avoiding Scandal*, is but an *Act* of *Charity*; but to *Obey* the *Prince*, is a *matter* of *Justice*; and we are always *bound* to pay *Debts* of *Justice*, before *Debts* of *Charity*. When we *forbear* an *Act*, only to *avoid Scandal*, we *recede* from

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our *own Right*, which we may do ; but when the Prince *enjoyns*, even the Act, which we did before *avoid*, though we may give away our *own Right*, yet we have *no power* to give away our *Prince's Right*. Our *Obedience* is our *Prince's Right*, and if he will *not* remit it, we are *bound* to give it him. For, if in a *Christian Common-wealth*, men should be free from *Laws*, by pleading, That they give *offence* ; then every man that had no mind to *Obey*, would *defend* himself with this *Plea* ; and so it would be left in the *Up-shot* to the Peoples *pleasure*, whether they would *obey* or *no*. And consequently, *none* or very few *Laws* would be *observed*. And

Secondly, As our *Obedience* unto our *Prince* is *not* limited by a *Case of Scandal* ; so neither is it limited by a *Scrupulous Conscience*. I mean, when a man, considering the *Action* that is *commanded*, doubts that it is *Unlawful*, but he is *not* certain ; he hath some *fear* and *distrust* upon him, but he is not fully *perswaded* ; he *cannot* shew where in *Scripture* it is forbidden, but he *only* doubts. Now, though a man in his *Private*, *single Capacity*, is in such case bound to *suspend* *Acting*, until his *Conscience* be *duly* inform'd, (because, *whatsoever*

soever is not of Faith, is Sin:) i. e. whatsoever is not done in such case with a full perswasion, that it is *lawful*, is *sin*: Yet, when the Prince requires *Obedience*, and we only *doubt* whether the *Command* be *lawful*, we are then *bound* to obey the Prince, because he *commands*; and not to *suspend* acting, because we are *scrupulous*. For, it is *certain*, that we *owe* our Prince our *Obedience*; but it is *not* certain, that the *Command* is *unlawful*, and it is our *Wisdom* and our *Duty* to adhere to the *safer* side. For, otherwise, to *refuse* the Prince, would be to *run* into a *certain sin*, to *avoid* that which is *uncertain*. To obey the Prince in such case is not for a man to act *against* his *Conscience*. For, a *doubting* *Conscience*, is *not* properly a *Conscience*, because it *prescribes* no *Rules*, nor doth it, like a *Judge*, pass a *Sentence*; neither can it *excuse* or *condemn*. Nay,

Thirdly, *Subjection* to the Prince is *due*, neither can it be *with-held* from him; no, not by virtue of any *Antecedent* or *Subsequent* *Vow*.

Indeed, it is written in the *Law of Moses*, *Numbers* 30. v. 2. That if a man in a private Capacity *vowed* a *Vow* unto the Lord, or *swore* an *Oath*, he *should* not break his *Word*, he *should* do according to all that proceeded out of his *Mouth*. But if a

Woman vow'd, and her Father heard it, and disallow'd it in the day that he heard it, it is there also written, That not any of her Vow was to stand. The Reason is, because she was under subjection. And by as good Logick as any is, the same may be concluded concerning the Obligation which lieth upon the people in respect of the Prince. The Sovereign Prince is the Father of his people ; and therefore, if the people should make a Vow, and enter into a Solemn League and Covenant, and the Prince should by a publick Declaration disallow it when he heard it, such Vow of the people could have no binding power in it, and there lay no Obligation upon any such Subjects, from any such Vow, that they should say, they cannot obey in this or in that thing, by reason of it : For, they are under Subjection.

This would hold, if the *Vow* or *Oath* were a thing *lawful* in it self. But much more will it hold then, if the *Oath* is an *unlawful* *Oath* ; as it *needs* must be, if people shall take an *Oath*, and enter into a *Covenant* to alter the *Government*, and depose their *Governour*, and especially when they have before taken an *Oath* of *Allegiance* to their *Governour*, and an *Oath* to maintain his *Government*. Such an *after-Oath*

Oath of the *Peoples*, is *unlawful* in it self, and therefore *not* binding ; but they *ought* to *obey* the *King* for all *that*, in what *lawful* Instances soever he requireth their Obedience.

This is the *Extent* of the Subject's Obedience, as to the *matter* of it. It now remains, That

Secondly, We consider the *Extent* of it, as to the *Persons* to whom it must be paid ; and that is *General*, to all *Principalities and Powers*, without any Limitation or Distinction. Subjects are *not only* to obey them that are *Religious*, and whom *they* acknowledge to be *Christian* ; but even *those* who are of a *contrary* Religion, and when they *persecute* and *oppose* theirs. Subjects must *submit* to *those* Princes, if they be *theirs*. For, they are still the *Ordinances of God*, whatever else they be. Thus, though the *Principalities and Powers* in St. Paul's time were *Heathen*, and *Enemies to the Faith of Christ* ; and the Supream Power was then *vested* in Nero, a very *Cruel*, and a very *Debauch'd* Prince ; yet, for all *this* the *Christians* were *not* to *withdraw* from him their Obedience. It was *not permitted* to any of his Subjects to *say* of him, that was their Prince, neither is it permitted to any Subjects
whate-

whatever, to *say* of their Prince, That he is an *Ill man*, and a *Tyrant*, and an *Enemy* to *Godliness*, and a *Hater* of *Christ* and *Religion*; and that therefore it being the *Cause* of *Christ*, they are *bound* to *stand up*, and *shake off* the *Toke*, and come *forth* for the *help* of the *Lord* against the *Mighty*, i. e. to *pull down* *Kings* and *Kingdoms*: For, *Christ* hath *commanded* all *Subjects* to *submit themselves*, and *render unto Caesar* the *things* that are *Caesar's*; yea, although *Caesar* should take *no care* to *render unto God* the *things* that are *God's*. Nay, *Christ* himself, when upon an *Occasion* the *People* would have taken him by *Force*, and made him a *King*, refused it, and chose to *pay Tribute* to *Caesar*; yea, though *Caesar* held his power *from* and *under* him: And at another time he declared, *That his Kingdom was not of this World*, lest his *Souldiers* should *fight* for him. From whence also it may be concluded, That since *Christ's* is a *Kingdom* of another *Nature*, his *Souldiers* are *not* to *fight* against their *Temporal Governour*, even in *Defence* of *Christ* himself.

Since the *Expulsion* of the *Canaanites* by *Josua*, there is *no* such thing in *Nature* as an *Holy War*, though it be against *Infidels*, to advantage

vantage *Christ's Religion*, and *destroy* theirs ; and therefore, when the *Popes* of *old* excited *Christian Princes* to the *Expedition* against the *Turks* for *propagating* the *Gospel* ; and when, in the late *great Rebellion* amongst us, the *Presbyterians* conspired against *their Sovereign*, *King Charles the First*, under *pretence* of *setting Jesus Christ up upon his Throne*, they both of them *prosper'd* accordingly. God, as he hath *not* allow'd any *such Wars* in his *Word*, so he *blasted* those by his *Providence*, and that, he will still *blast* all such *Designs* unto the end of the *World*, I make not the *least Question*, when I consider in the next place

Thirdly, How *long* this *Law of Christian Obedience* is *extended*, in respect of *Time*. There are some *Laws* in *Scripture* that bind *only* for a *Time*, such as are the *Divine positive Laws*, the *Ceremonial of the Jews*, and such as the *Apostles* laid on the *Gentiles* that were *expedient* for the *present Juncture* and *Necessity* ; as, *Not to eat things strangled*, and, *To abstain from blood*, because a *charitable respect* was *expedient* to be born to the *Jews*, until the *Temple* and *Mosaick Institutions* should be *abolished*. Some there are also that have *boldly affirmed* in *print* of *late days*, That
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*Vid. Jon-son's Ju-
lian the
Apostate.* the Law of submitting to Governours, espec-
ally Heathen Ones, obliged no longer than the
present Necessity, and the Churches Infancy.

That it was to expire when Christians had gain-
ed a stronger power to defend themselves. That
men are to follow Providence, as God puts them
into a greater Capacity; and to use their pow-
er, and to understand all their former Obligations
accordingly. That to submit was only a provisio-
nal Precept for the present time. That St. Paul
laid this charge on the first Christians, because
they durst not by their Censures threaten and
provoke the Heathen Emperours for fear of plun-
ging the Church into a Sea of Persecution; and
that for this Cause alone, they did not exercise
this Power.

This is the Account also, which all Re-
bels give of themselves, and their resisting of
Kings, when they are charged with walking
contrary to the Doctrine of St. Peter and
St. Paul. But now,

Contrarily hereto, I shall shew that St. Paul
&c. intended this precept to hold in force for
ever; not only from what hath already been
observed out of the Life of our Saviour;
but first of all, and chiefly, from the
Reasons given by St. Paul for Subjection;
for those Reasons are permanent, and of
Eternal

Eternal Verity, ex. gr. That the Magistrate is the Minister of God ; That all Powers are of God ; That the Magistrate bears the Sword to execute Justice on those that oppose him ; That to resist him, is to resist the Ordinance of God ; That we must be subject not only for Wrath, but also for Conscience sake ; These Reasons are still permanent, and of *Eternal Verity* : and therefore it may be inferr'd, That because these which are the Foundation of the Command, continue always, therefore the Command will be always in force too, and so the Precept of Submission was never intended for a mere provisional Precept.

Moreover, if this and other like Commands of God were to be thus interpreted as mere provisional Precepts, why then, by parity of Reason, the whole Scripture, as well as the Ceremonial Law, might be devoided of its Authority. And as the Case may be put, there may be more Reason, and it would be more agreeable to the sense of the Scripture, to read the Text backward, viz. to put the people in mind not to be subject, or to be subject only for wrath, but not for Conscience sake, i. e. for fear of provoking the Powers to destroy us, but not out of any lasting obligation that Christ hath laid on us to Submit.

2. To say that these Precepts of Submission were only provisional, for the Infant-State of the Church, and not lasting Laws, would be to charge

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all the *Ancient Professors of Christianity* with the deepest *Disimulation* and *Hypocrisie*. It is to say, their *Obedience* to the *Principalities* of their *Times*, was but *counterfeit*, *extorted*, and *wrung* out of them by *force*: That all the *Submissive Apologies* and *Supplications* of the *Fathers*, (the assured *Testimonies* of their *Allegiance*, *Humility*, and *Patience*) were only certain *Forms* of *disguised Speech*, proceeding not *freely* from the *Suggestions* of *Fidelity*, but *faintly* and *feignedly*, and as proceeding from some violent *Convulsion* of *Fear*. Whereupon it must *inevitably* follow, That all their *Torments* and *Punishments*, even unto *Death*, are *wrongfully* honour'd with the *Title*, and *unjustly* crown'd with the *Crown* of *Martyrdom*; because their *Patience*, according to this *Supposition*, proceeded not from *Choice* and *Election*, but was *violently* produced by *force* and *Necessity*: and so, whereas they did not *mutinously* and *rebelliously* rise in *Arms*, to assuage the *Flames* of *Tyrannical Persecution*, it was not for want of *Will*, but for lack of *Power*; of which *false* and *forged* *Imputation* the *Fathers*, both *Greek* and *Latine*, have cleared themselves in their *Writings*.

In them you will find that the *Primitive Christians* did not give place to the *violence* of *Heathen Rulers* by virtue of this *Precept* as a *Provisional Direction*, accommodate to the *Temper* of those
Times ;

Times; but as to a necessary and certain Command of God; and which was to be in force when the Church was grown up into a power and Multitude.

3. To say, That the Precepts of Obedience and Submission were only Provisional, &c. is to teach a Doctrine that is most highly prejudicial or dangerous to Christians living under Heretical and Pagan Powers; ex. gr. make it but once known to the Emperour of the Turks, that the Christians living within his Empire do take God's Commands of Obedience to the Prince whom they count an Infidel, to be only provisional Precepts for a time, and that they are only to wait for an Occasion to shake off the Yoke of Turkish bondage; and doubtless, he will not spare with all speed to root out the whole Stock of Christians out of his Dominions: He would hold himself concern'd to do this for his own Safety. And then, this would be a just Recompence of their Error, that would thus make void the Commandments of God through their vain Traditions.

By what is said, it is evident enough, that there is nothing so Unchristian, nothing so Unreasonable, as for Subjects to seek Occasions to dispute the Wills and Pleasures of their Princes; and how much more, to raise Tumults and levy Arms

against them? Yea, though they were *Heathens*, and *Tyrants*, and the most professed *Enemies* that can be imagined to God and Goodness.

There is nothing so great a *Contradiction* to right Reason, and the Spirit of the Gospel, as is the Spirit of a *Rebel* and a *Traytor* to his *King* and *Country*.

For the Spirit of the Gospel more especially, it is a Spirit of *Love*, and *Joy*, and *Peace*, and *Patience*, and *Long-suffering* and *Gentleness* towards them, even towards the *froward* and *unkind*; how much more towards those that are *Gentle* and *Good*. And therefore, there needeth no other *Light* to set off the *Foulness* of that Spirit that ruleth in the hearts of the *Now Rebels* in *Arms* against our present most *Gracious* and *Liege Lord* and *Sovereign*, *King JAMES the Second*; than to describe to you the *true* Spirit of the Gospel, as it was recommended by our *Saviour* unto his *Disciples* and *Followers*.

But because the *Now Rebels*, to colour their most horrid *Treason* against their *Lawful Sovereign*, have endeavour'd to *poysen* the minds of their *Followers*, where they come, with I know not what dark and damnable *Insinuations* against *A Prince* so every way *Great* and *Just* and *Good*; I shall humbly crave leave, upon this *Occasion*, and before the *Common Souldiery* here assembled,

sembled, to expose the Monstrosity of the now Traytors treasonable pretensions and practisings : and I shall expose it by the Sun-beam Light of his Majesty's Undoubted Right of Blood to the Crown, and of his Unparallell'd Merits, and his Interests to defend that Right, against all Treasons and Traiterous Conspiracies whatever : And,

First, I shall crave leave to speak a few words with *Reverence*, concerning his **most Gracious Majesty's most undoubted Right of Blood, &c.** It may seem needless to have his Majesty's Titles after Proclamation to be declared, especially in the Pulpit : Yet, give me leave, in Remembrance of the **BLACK BOX**, and the *Excluding Bill more Black than That*, and that still more **Black and Bloody Association** that follow'd it, and which still *worketh in the Hearts of the Children of Disobedience* ; to put you, especially of the *Common Souldiery*, in Remembrance ;

That our now Sovereign Lord **King JAMES the Second**, is the now *only* surviving Son of King **CHARLES the Martyr**, Grandson of King **James** that was of Scotland the *Sixth of that Name*, and of Great Britain the *First* : who was lawfully descended, both by Father and Mothers side from King **HENRY the Seventh**, and the Great **ELIZABETH**, Daughter and heir of **Lionel Duke of Clarence**,

rence, third Son to Edward the Third: which King Henry the Seventh entailed the Crown of England by Act of Parliament upon the Issue of His, and his Queens Body Lawfully begotten.

No Prince ever mounted the Throne of England with a Title more undoubtedly apparent and clear! Clear as the Sun in its brightest Meridian! Clear as the Late King could make it, in a Declaration written with his own hand, to prevent the now Rebels pretensions, and to prevent and avoid any Disputes for time to come, concerning his Now Majesty's Succession to the Crown!

Vid. part His late Majesty's own Words to this purpose are
1. P. 14, published by the truly Loyal and Judicious Authour of
15, 16, the Address to the Freemen and Freeholders of the
17, Nation. But

Secondly, Had not his Majesty been born to be a King, I think there are but few that have the Honour to know him, who do not think him the Worthiest Person to have been chosen our King.

For, if ever we had a Prince that came to the Crown in the full Ripeness and Maturity as well of Royal Vertues as Years; one who brought to the Government of his people all that Experience, which others are a long time at much charge, and more hazard to learn; it is our present most Gracious Sovereign King

JAMES:

JAMES: A **Prince**! whose **Wisdom**, **Justice** and **Mercy** (if men will be but so merciful to themselves as to do any thing that may deserve it) A **Prince**! whose **Munificence** and **Magnanimity**, whose **Sobriety** and **Temperance**, whose **Courage** to dare bravely in the greatest dangers, equal to his **Christian Fortitude** in bearing the worst of Evils from the hands of a sort of *Men-Devils* among us: A **Prince**! whose firm **Fidelity** to his *Friends*, and whose **Zeal** for the **Honour** of the **English Name** and **Nation** are so notoriously known both at home and abroad, that even base *Envy* and *Detraction* have but render'd them the more acknowledged, and **Illustriously Conspicuous**.

All these shine by their *Own Light*, and need not my *dim Taper* to shew them by.

But there is one Qualification which will gild and adorn his *Crown*, and add a **Lustre** to his **Great Name** in *Chronicle*, and that is, his **Vercy**; And **King JAMES the Second** shall be known in the Ages to come by this **Appellative**, of **King JAMES the Just, Prince of his Word**.

Go to then, all they that whine and fear for their *Religion*, their *Religion*! blush they, and let them all be ashamed and confounded, because of the *Evils* which they fear, only because they are

not

not. Have we not for our *Security*, as a *Pawn*, the *Word* of a *Prince*, who never yet broke his *Word*?

But if neither his *Royal Title*, nor his *Royal Merits* may prevail with *rash* and *unadvised Men* to work them up to *Obedience*, let it be consider'd, in the

Third place, of what value his *Interests* are, to *secure* and *defend* the *Rights* both of his *Title* and his *Merits*. For though his Majesty hold all by *Love* (all his *Kingdoms* and *Countries* having long since received him into their *Hearts*) yet I shall here subjoin, to the *Honour* of his Majesty, the *Comfort* of his *Friends*, and the *Terrour* of his *Enemies*, these two Considerations :

First, That his Majesty hath the undoubted *Forces* of *England*, *Scotland* and *Ireland*, and all other his *Dominions* and *Countries* in his own power, and at his *sole Command*. And the *Numerous* and *very Loyal Addresses* that have been sent from all the *Quarters* of these his *Kingdoms*, are so highly expressive of a *Godly Emulation* in all his *Loyal Subjects* to serve him, that it hath hitherto seem'd the *only Contest* within the three *Kingdoms*, who should be the *forwardest* in *Duty* to *vow their Lives and Estates* a *Sacrifice* in defence of his *Imperial Highness* and the *Prerogative*.

What should I speak of his *Militia*? of his
Magazines,

Magazines, and his **N**aval Forces at Sea, and of his most **W**ise **C**ouncil? What of the **T**hree **H**appy Agreement which hath been all along, and still is, and which we beseech Almighty God to continue between him and his most **L**oyal **P**arliament? Consider we,

Secondly, His *Friends* and *Alliances* abroad, and their mighty *Puissance* to assert his *Right*: They are all of them of such *Invincible* strength and might both by *Sea* and *Land*, as by God's continuing to *bleſs* the *Union* will give no Cause to fear either the growing *Factions* at *home*, or the growing *Greatneſs* (shall I call it?) of our *Neighbour-Nation*.

Nunc Causa valens causamque tuentibus Armis.

And therefore as the King doth, no doubt, out of a most Religious and Godly heart, so let us lift up our *Hands* and our *Eyes* to God on *High*, and let us from the *bottom* of our *Hearts* beseech him to keep and defend **his own King**, whom (maugre all the *Evil Designs* of *Evil Men* among us) he hath set on the *Throne* of the *English Nation*, for the *Glory* of his *Name*, and for the comfort of us his *Subjects*. Let us pray for him, and against his *Enemies*, *That God would abate their Pride, and assuage their Malice, and discover*

E

daily

daily more and more, and confound their Devices. And to our Prayers, let us each man in his Station, manfully endeavour his Peace, and our own in His. And to this End, let all Murmurings and Repinings and Discontents towards the Government for ever cease from amongst us. Let us follow Peace, and the things that make for Peace, and the things in which we may Edifie one another; quietly submitting our selves to the Government that God hath set over us, and blessing God that he hath accounted us worthy of so Good a Prince to Rule and to Reign over us, and beseeching him to continue his Reign long and prosperous; even for Many and for Many Years! And to this Good Prayer, let every one here present be concern'd to say, Amen.

F I N I S.

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